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The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, JANUARY 2, 1869. [No. 43

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The rails of the Pacific Railroad are being now laid down at the rate of *six miles a day*, and it is hoped that the line will be completed across the continent by the 4th of July next.

—It seems to be now admitted that there is an intra-Mercurial planet. M. Coumbary of Constantinople informs the Academy of Sciences that its diameter appears to be about half that of Mercury.

—The Earl and Countess of Mayo left us on Wednesday for Beypore, Madras and Calcutta. His Lordship made the most of his time in Bombay, visiting the various objects of interest in and about our island, the Ghauts also and Poona, and in ten days probably got a larger acquaintance with men and things in Western India, than many attain to in a much longer period. He produced a very favorable impression upon those who came in contact with him. We believe he telegraphed home to Mr. Gladstone to know if his appointment was agreeable to the new ministry, which was a very becoming thing for him to do.

—The Corner-stone of the Bombay University buildings was laid on Tuesday by H. E. the Governor. An interesting sketch of the rise of the educational system in Bombay was given by the Rev. Dr. Wilson, Vice-Chancellor; and appropriate remarks were made by H. E. the Governor and by Lord Mayo, who was present as the friend of Sir Seymour Fitzgerald.

—Mr. Peabody has given another Christmas *plum* (£ 100,000) to the poor of London, placing it in the hands of the trustees of his former benefactions. This raises the total of his donations to the London poor to £ 350,000.

We hear that five persons were admitted to the Am. Mission Church, Satara, last Sabbath. Three of them were young men belonging to the station school. Of these one was a Mussulman the first of that class who has been converted in Satara. Some fears of a disturbance were entertained; there were threats made that they would take the young man's life. But the day passed quietly. The next day, some Mussulmans, gathered around the house of the widowed mother of the convert, and abused her for having such a son.—One of the young men traced his first impressions to a copy of the First Book for Children, Marathi, obtained by him five years before at Nasik.

The *Madras Churchman* very kindly wishes us a happy Christmas, and we in return wish him with all our heart a happy New Year, even though his paper experiences a metempsychosis, becoming the *Indian Church News*. And we are glad to say that we have had a happy Christmas, not the less so that we happen to be abstainers from all that intoxicates. In the sight of heaven we fear that Christmas on earth is chiefly viewed as a time for unusual and outbreaking sin. We think it better to regard every day as Christmas; to rejoice every day in the blessed fact that salvation is come into the world through Christ. To rejoice in the birth of a Saviour, is to recognize that men are lost without Christ, that they need to know his Gospel, that He came to save his people from their sins, that his people are to occupy themselves in commending to others the Gospel that they profess. We cannot conceive of any greater anomaly (may we not say hypocrisy) than the disposition to make of Christmas a day of revelling.

The *Madras Churchman* referring to our article on "Judaism and Ritualism" in our issue of the 12th ult., says:

"We have never yet been able to bring ourselves on the Protestant side to the first point to be decided in this controversy, namely, what it is that the Anglican Church does teach—leaving it to be decided afterwards whether that teaching be right or wrong, scriptural or unscriptural. Our opponent always avoids this primary enquiry, and as in the article under notice, flies off to the Bible and endeavours to show that the doctrine of priestly absolution is not scriptural. We fail to comprehend how any one can read the Book of Common Prayer, especially the Ordination services and the various forms of Absolution said or sung by the different officers, and doubt that the Church teaches that God has given power and commandment to his ministers to declare and pronounce to his people the absolution and remission of their sins." But Protestant bigotry is to the full as blind as Papish bigotry, and while our Protestant fellow-Christians wilfully shut their eyes and ears against us, who differ after all but slightly from those they have such a struggle for, that unity and true love which ought to exist among Christians. At this season of the Christian year, we surely ought all to try and smooth over the differences which unhappily divide us.

We know of no way of 'smoothing over the differences' but by reference to the touchstone of the Bible. We profess fidelity to nothing except so far as it has the sanction of God's word, and we know of no other umpire. We plead guilty to the failing imputed; we always 'fly off to the Bible.'

We would invite the attention of our readers in Bombay, to the following schedule of meetings to be held next week, in accordance with the invitation of the Evangelical Alliance, published in our last issue. This is the tenth year which the Christian world has entered upon with a week of united prayer.

MORNING DISTRICT MEETINGS AT 7½ O'CLOCK.

Rev. C. I. Cameron's house, *Small Cuffe*: Monday, Wednesday, Friday.

St. Andrew's Kirk: Tuesday, Thursday, Saturday.

Bible Society's Rooms: Daily, from Monday to Saturday.

Mr. Blokers' house, *Mazagon*: Monday, Wednesday, Friday.

Rev. E. H. DuBois' house, *Byculla*: Tuesday, Thursday, Saturday.

Rev. T. K. Weatherhead's house, *Girgaum*: Monday, Wednesday, Friday.

Rev. Dr. Wilson's house, *Malabar Hill*: Tuesday, Thursday, Saturday.

GENERAL MEETINGS.

Monday,	5	P. M.	Money Institution.
Friday,	"	"	do. do.

The evening meetings held successively in different parts of the island will, during the week of prayer, have a special character.

VERNACULAR.

Tuesday,	5	P. M.	Marwy School.
Wednesday,	"	"	General Assembly's Institution, Calladeri.
Thursday,	"	"	Free Church Mission Institution.
Saturday,	"	"	American Mission Chapel.

The Bombay Guardian.

SATURDAY, JANUARY 2, 1869.

1869.

At the beginning of a new year it is very natural to speculate on what may likely be the fortunes of the year. What changes in the year 1869 likely to witness in the world, in the church, in my circle? What will this year 1869 bring round? Such speculations are interesting, but are of little value. Every year brings to pass many things that no one anticipated at its commencement. The Almanac may tell us of eclipses as almost all, as of earthquakes, of famines, of revolutions.

But there are enquiries of a practical nature which may very well be instituted by us. Instead of asking, What shall this coming year bring to me? let us individually ask, What shall I bring to it? Instead of asking, What changes are likely to take place in the world? let a man enquire, What changes may especially be looked for in me? What changes for the better can I accomplish in myself and around me?

God has brought you to the threshold of a new year. It is a fresh treasure to you. But He that has brought you here, knows what is beyond, and the best thing for you to do is to look up to him, as the child that cannot see afar off looks up to its father's face. It is He that has brought you here; he has an object in it. He made the world and he made you, the world is his and you are his; you have no right to be or to do in this world of his anything but what pleases Him. You have certain powers; how are you

to use them? It is for him to say. Have you instructions? Is his word with you? is it in your heart? does it rule you? Surely it is in studying his instructions that we shall get the best insight into the future. We are as it were his operatives, sent forth into this field of his, this year 1869, to do his work; we are his messengers, sent forth with his missives to mankind. If we have the word of God in our hands and in our hearts, then we have in an important sense the making of this coming year in our hands. As the stream that descends from some mountain in a broad, parched, barren plain, fertilizes it and makes it a region of verdure, a place for cattle to browse and for birds to sing, so they who have the word of life in their hearts vanquishing the evil of their nature and energizing them for the work which Christ has assigned them, are empowered to change the aspect of society, and make the moral wilderness blossom as the rose.

But before we can be sent, we must be drawn. Have we been drawn to Christ, has the attraction of the cross separated us from the world and made us one with Christ? I have chosen you out of the world. 'They are not of the world even as I am not of the world.' No man is fitted to go into this year 1869 and enter into its privileges and its tasks, unless he has first been *separated from the world* unto Christ, and then commissioned by him to go forward and do his will. No truth is more clearly written in God's word than this, and it is a truth that may well make many pause on the threshold.

'The love of Christ constrains us,' said Paul; and every Christian now should be able to use this language. According to the measure of the love (realized) is the measure of constraint. Constrained in what sense? Constrained, as Paul was, to consecrate all his powers to the service of the Lord Jesus; to separate himself from sin and from the evil that is in the world; to resist temptation and shun the scenes and associations that lead to it; to deny himself and take up his cross daily; to persevere in his devotion to Christ and the Gospel, though it should involve ignominy and much suffering. The way in which Paul was constrained to love, shows the way in which he was affected by the love of Christ. That love seemed to him overwhelming: the blessings of redemption obtained for him by the cross were so great that the very least he could do was to live *with all his might* for Christ. He was bound to see that all that could be got out of his powers and his opportunities should be got out of them, for Christ. A man is as the motives that tell upon him. With tenfold power of motive, he becomes tenfold himself. Extraordinary occasions sometimes bring vast motives to bear upon one who has been living a comparatively feeble, self-indulgent, ineffectual life; straightway he becomes a new man; one is astonished to see what he now is and does. Well, at the cross of Christ, Paul saw his own demerit and God's infinite love, and found himself in the presence of overwhelming motives; the price at which he was bought seemed to him infinite, the claims of Christ unlimited. Was Paul's demerit greater than yours? Was the love shown in the forgiveness of his sins, greater than that which pardons yours? Is not the same mighty Spirit bestowed on you that came to him? The promises that were so precious to him are they not with you? Why then should you not be a Paul in consecration, in purity, in self-denial, in love, in perseverance?

Woe unto us if we go forward into this year 1869, in our own strength, our own wisdom, for our own pleasure; with the world's current; to be the slave of circumstances, the sport of contingencies. We should go forward as those who are empowered from the throne, as those who bear the king's signet; 'strong in the Lord and in the power of his might.' Happily, the cross of Christ goes with us, to teach us self-renunciation, contrition, hatred of sin, the vanity of all life that is apart from God; to supply us with all the power of motive needed, and to show us how we may best serve our generation.

THE COMING OF OUR LORD.

Expectation may be said to be characteristic of the times. Men have seen great things but they expect to see greater. Many undreamt of marvels have been suddenly brought forth from Nature's treasury; and we cannot forbear the impression that there are 'great and wondrous things, which we know not' still to make their appearance. Rapid as has been the progress of mankind in discovery and in the utilization of discoveries, the mind of the age outstrips its accomplishments and eagerly speculates about the developments of the future. And almost all these anticipations are regarding the increase of man's power over the material world. The favorite idea is that man is going forward to a marvellous measure of exaltation, and that the day is not distant when Nature shall recognize him as her king, her beautifier, her benefactor, her emancipator, —as the Regenerator of all things.

Expectation is a state of mind that well becomes the Christian. He finds in the Scriptures many marvellous prophecies that have not yet been fulfilled. The kingdom of the Messiah, as described in holy writ, is something very different from anything the world has yet seen; is very different from anything to which the world is now even tending.

Christians are described in the New Testament as they that wait for the Son of God from heaven. This is the character of their expectation. They look for Jesus to come again in power and in great glory, and it is at his hands they look for the restitution of all things, the regeneration of the world, the deliverance of nature from the bondage of corruption. For 4000 years believers waited for his first advent; for nearly 2000 years they have been waiting for his return in glory, and the signs of the times as illuminated by the word of God, indicate that the day is not distant. 'Now is your salvation nearer than when ye believed.' It becomes us more than ever 'to look for and haste unto the coming of the day of God.'

When our Lord had come to the last week of his earthly ministry, he sat down with a few of his disciples on Mount Olivet and spoke to them of the great events of the dispensation that was about to be inaugurated; of the overthrow of Jerusalem, the universal preaching of the Gospel, the universal hostility of men to the Gospel, the sifting of the church by trials, the judgments that should continue to come upon the world because of their manifested antipathy to the truth, —famines, pestilences, earthquakes, revolutions. Down to the hour in which we write, these things have continued. It is a striking fact that mankind, with all their progress in so many particulars, are still awfully subject to famines and pestilences, still unable to protect themselves from the ravaging effects of earthquakes and atmospheric disturbances; and revolution was never more the order of the day than it now is.

But besides these things, his own future coming in glory is spoken of, and is distinctly set forth as the great object of hope. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;" all that is now glorious shall be eclipsed and extinguished by the incomparable glory that shall attend the coming of the Son of Man; "and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Mathew, Mark and Luke have each a chapter devoted to these prophecies. The Apostles spoke much to the churches that they planted, about the coming of the Son of Man; and the epistles to the Thessalonians show that some of these churches were so much affected by the announcement that they became unduly agitated; and the 2nd epistle to the Thessalonians was written to show that although the time of Christ's coming was shrouded in uncertainty, it was certain that there was to be a great apostasy after the early triumphs of the Gospel, and the rise of the Man of Sin in the place of the persecuting Emperors of Rome, and the continuance of this Man of Sin till the glorious appearing of our Lord, who should destroy him with the brightness of his coming.

With regard to the condition of the world at the time of this glorious advent, it would appear to be very much what we now see. When man shall say, peace and safety, then sudden destruction cometh. The wheat and tares are represented as growing together unto the harvest. The tribes of the earth mourn when they see him coming, having previously heard the Gospel and (with the exception of those who shall have been converted out of every nation, tribe and tongue), rejected it. When the Son of Man cometh shall he find faith on the earth? It shall be as it was in the day of Noah; unbelief regarding the impending judgment shall possess the minds of men generally.

We know from other prophecies that the whole earth is destined to be filled with the knowledge of the Lord as the waters cover the sea; all shall know the Lord from the least unto the greatest; and the people of the saints of the Most High God shall take the greatness of the kingdom under the whole heavens. The kingdom of heaven is like unto a mustard seed which becomes a great tree; like leaven that penetrates and changes the whole lump. How to reconcile all these prophecies is difficult, because the events themselves are beyond our present experience, and will bring with them their own principle of solution. When they come to pass all interpreters of prophecy will doubtless be confounded; one will have seen one thing and one another; but certain other things harmonizing the rest, will not have been anticipated by any. The same impossibility of distinct comprehension before the time, was witnessed in the disciples who enjoyed the personal teaching of Christ, yet

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were quite unprepared for the events that terminated his ministry.

Still, we do not think that any fair interpretation of the prophecies to which we first referred, will allow us to do otherwise than look for and haste unto the day of the Lord, the glorious appearing of our Lord and Saviour Jesus Christ. "Behold he cometh with clouds and every eye shall see him, and all they that pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen. Come, Lord Jesus, come quickly. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPEL.—VII.

"VERILY, VERILY, *I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled.*" John VI. 26.

The miracle of the multiplication of loaves was wrought to satisfy the need of the people. They had been fasting some time; it would be difficult for them to get food for themselves; Jesus, therefore, with power from on high, spread for them a repast in the wilderness. Was he simply intent on satisfying their hunger? Had he regard only to their physical need? Had this been the only object in view the providence of God would so have arranged matters that they should have been fed without a miracle, just as it now provides for the sustenance of similar multitudes all over the world. But the miracle was full of significance; its scope was sublime; it was freighted with that which should convey blessings for a life-time, for eternity, to the soul.

I. It was divinely given. The power and grace of God were directly concerned in its production. He that said Let there be light and there was light, said, Let the five loaves in this basket be more than sufficient for the appetite of these assembled thousands. It was as though angels had sped from the very throne of God with the bread which they required. Through the operation of sin, Nature has become a screen between God and men; they take and eat the good things with which the world abounds without understanding that they are at the banquet-table of God, that He has knowledge of them and of their need, and is the Giver of these good things. What is found is valued simply for what it is in itself, for the help and pleasure it briefly ministers, and not as a special token of heavenly Father's love. But what these Galileans had all their life failed to recognize, the miraculously multiplied loaves should have shown them. Now, if never before, the bread in their hands should signify to them the love of God, should as it were constrain them to see a door opened in heaven, with the God of all grace looking down and saying, In me is all thou needest; my people shall be satisfied with my goodness. A rose sent to you from the sovereign, a mere rose, would it not be priceless as signifying to you that the giver is your friend, his power at your service, his treasures plighted for your pleasure? The Lord Jesus might well have thought in himself as he multiplied the loaves, Now surely I will get a victory over this Nature that has so long been intercepting the glory of God and hindering these creatures of his, these pensioners of his, from recognizing the kindly hand divine that opens daily to satisfy them.

II. The miracle bore testimony to Christ. Him God the Father sealed by means of it, declaring unambiguously, This is my beloved Son, commissioned to interpret all my mind to you, laden with the riches of my grace, clothed with salvation; his words are my words and should be to you more precious than thousands of gold and silver. Hear and your soul shall live. Was it possible for men to eat *this* bread and not look unto Jesus, not see the glory of God shining in his face, not hunger and thirst with intensest desire for every word that should fall from his lips? Did not every mouthful that they ate take possession of them for Christ, and bind them to him by a mystical but vital, indissoluble bond, even as the members are bound to the head? Are they not now consecrated to him by far more than an external and visible sign and symbol, even by his signature in the very fountains of their being? Of what can they speak as they sit there by fifties? shall it be of the mere bread, satisfying their bodily hunger? Shall we not hear one say to another: How wonderful is this Jesus! nothing is impossible to him; with him is all the power of God; he speaks and it is done; how fearfully have we slighted the words that fell from him! surely every word of his must have an everlasting importance; what sinners we must be! what a blessed thing that he is full of grace and does not frown upon us! let us listen diligently to every word that he utters and obey it for our life; henceforth know nothing but Jesus Christ, and deem it a greater honor to suffer privation, ignominy, cruel injury in his name, than to be the most exalted of men without him.

We hearken but we do not hear them thus speaking to one another. They find much to wonder at; they think it would be a fine thing to have Jesus for their king; but the thought in their mind is that as a king provides sumptuously for his courtiers, so he should enrich and honor them.

Jesus saw that this was all that was in their minds when they gathered around with acclamations, wishing to make him king of the Jews, there and then. It was very much as when the Tempter had shown him from an exceeding high mountain the kingdoms of this world and the glory of them. Jesus sent them away, sent the disciples too away, and went into the woods to weep in the bosom of his heavenly Father.

Was that a peculiar race? Has that generation passed away? Is it not, morally, still existing? Are there not in Christendom, are there not among us, multitudes who receive the Gospel as those Galileans received the miraculous bread, only to enquire how they can be helped by it to a comfortable and honorable provision here below?

At the present day, almost every where, the office of a minister of Christ means a competency. It often means more; it means a position in society; the respect of the gentry, the reverence of the poor; in some intances, wealth. Hundreds and thousands come forward every year to the place of embarkation for the voyage of life, to the point where they must decide upon a career, a profession; Law, Medicine, Literature, the Navy, Commerce, Engineering, Art, "the Church," are before them; and many, we have reason to fear, are helped to make election of this last, by the fact that it is to give them advantages of a temporal nature,—an honorable place in society, ease, a good income. We know what ministry means in Christ's estimation; he came not to be ministered unto but to minister; he was among us as one that serveth; and the servant of Christ is not greater than his Lord. If any man serve me let him follow me; let him take up his cross, forsaking all that he hath, and follow me.

But the origin of the evil lies further back. Those who come forward to enter the ministry are as the church is. Their piety bears a certain proportion to the piety of the body to which they belong. The view of discipleship determines the view of the ministry. Too many join themselves to the great body of professing Christians, with views not essentially different from those which brought the Jews in Capernaum to Jesus. They are largely influenced by considerations that relate to this life. They have no thought of repudiating the world, its service, its honors, its pleasures. They would shudder at the thought of breaking with the world. The incidental advantages of professing religion (if that can be called a profession of religion which has the sanction of the world) are all that they look at.

Surely this must be revolting to Christ in a high degree. How greatly was he displeased when a man came with a complaint against his brother about some miserable inheritance; to Christ who had come from heaven to tell us of an inheritance unfading and sublime in the heavens. The Gospel offers men a key of paradise; they take it with a smirk of complacency, thinking to sell it for old silver.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM LXIX. 22. He prays that the providence of God may declare the judgment of God, as between him and his adversaries, and that adversity should come not upon God's people but upon his enemies. Verse 21 is Messianic; but these verses are far from that; 'Father, forgive them' are the words substitued by Christ.

27. As they have chosen so let it be to them.

28. This points to a life to come. Of what advantage to be written with the righteous if there is no more for them than the lot described in this psalm?

31. It pleases the Lord when his people rejoice. He delighteth in mercy. David also knew that God is love. Let us give thanks in the day of trouble, and we shall soon have additional cause of thanksgiving.

33. The Lord heareth the poor, those whom men hear not. The poor who are rich in faith. Here is a magnificent prize offered, but where do we find any contending for it by a surrender of their earthly goods? It was offered to the rich young ruler, but seemed to him to be priced too high.

LXX. 4. Such as love thy salvation. Most men love a salvation the merit of which in some measure belongs to themselves, and one that does not involve the necessity of a change of heart. Therefore the Gospel is rejected.

LXXI. 3. Continually: are the gates never shut against us? does God not hide his countenance? Our unbelief would often persuade us that the gate is shut. Let faith come boldly to the door and confidently push; it will open; for it is not locked.—As there is a commandment not to kill, so there is a command to all men to be saved; this command is carried to every creature by the Gospel.

They who continually (3) resort to God shall find occasion (6) continually to praise him.

7. I am as a wonder unto many, because of my tribulations. So Job. Much more, the Sufferer of Calvary. There is in this Psalm a considerable resemblance to xxii.

11. Men are very ready to find in the divine permission, approbation. Sanction and power go together when the power is in their hands.

15. God's love passeth knowledge; this an argument *for*, not against, seeking to know it.

17. Only the taught can teach.

LXXII. The idea of the Messiah is of one who is so thoroughly inspired by the mind of God, that his judgments concerning all things shall be the judgments of God. The reign of such a one is the liberation of earth from the bondage of corruption; it is the tabernacling of God with man.

4. The Gospel exposes the iniquitous constitution of society, organized in the interests of the few. It exposes them; when men find out the impotence of their own schemes and turn fully to the Gospel, it will rectify the abuses. But it has power only as it is embraced by faith. This code of the future is with us. In the Sermon on the Mount are the very principles that shall constitute the blessedness of Christ's kingdom of glory.

10. The prophecies are draped in the costume of the time; would have been otherwise unmeaning for ages. These potentates lived in that day.

11. Rev. XXI. 24.

12-14. This marvellous change in society will be brought about by the same word that caused the disciples to hold all things in common after the day of Pentecost; by the command to do as we would be done by. Precious: touch the least of these and you touch me. Saul, Saul, why persecutest thou me.

15. He shall live: 'I am he that liveth and was dead.'—For him: for his kingdom.

16. From a mere handful and that in the unlikeliest place, a glorious harvest. They of the city like blades of grass for number.

Correspondence.

To the Editor of the "Times of India."

SIR,—The *Bombay Guardian* of to-day has an article on Church and State; in which he "perhaps wishes his unreflecting" readers to understand that Parliament *sat in judgment* on a variety of denominations, and selected one to be the national Church; whereas the truth is that the Establishment of the Church in England took place before there was a House of Commons or a Ministry to choose, or any Presbyterians, Baptists or Methodists to be chosen instead. He quotes a queer specimen of a Rector, talking as if there was no Establishment in the times of Cromwell, because the Church was persecuted, and Independents put in the place of the clergy. The same Rector argues that because those who try to bring Popery into the Church desire a severance of the tie between Church and State, therefore the Establishment does *not* keep out Popery from amongst us.

MISRI.

Breach Candy, 26 Dec. 1868.

[This letter has been sent to us from the *Times of India* Office. The Church established in England before there was a Parliament was the Church of Rome in England, and persons holding the tenets of the Church of England were burnt at the stake by that established Church. If there was any church established in the days of Cromwell, it was certainly not the Church we call the Church of England. *Ed. B. G.*]

To the Editor of the "Bombay Guardian."

SIR,—In to-day's *Bombay Guardian* you say "Paul says that the abstainers were wrong in condemning the non-abstainers." Would not St. Paul say that the *Bombay Guardian* was wrong in condemning the non-abstainers, for accepting an invitation in which there was no reference made to any idol and "asking no questions for conscience' sake"? Is it *ingenuous* (it is *ingenious*) to leave out what St. Paul says about an invitation, and then say "there is nothing in all this" to countenance accepting an invitation from one that believeth not? The *Times of India* declares that Mr. V. J. S. did not consider his European guests on the day after the feast to be countenancing idolatry.

The text quoted in a former *Guardian* applies to those Hindoos who are convinced of the sin and folly of idolatry but hesitate to break it off.

Your's truly,
MISRI.

Breach Candy, 26 Dec. 1868.

[We had certainly no thought of strengthening our argument by omitting to notice these words of Paul: "If any of them that believe not bid you and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience,' sake;" nor do we see how it helps the cause of those who think it right in Christians to accept of invitations to a festival held in honor of an idol. The fair in honor of Bhowani Shunker lasted two or three days and nights, during which great multitudes were flocking to his temple; and it was during this period that the European guests were present at the bungalow of Mr. V. J. S. We do not suppose that this gentleman intended that his guests should countenance idolatry; he was simply intent on giving additional lustre to the festival by their presence; but whether they countenanced it or not, is a question for them to decide, by the light of the Bible,—not for him. Of course if they were unawar that the festival was in honor of an idol, they could not be blamed fo going. The question is not as to the propriety of accepting invitations from unbelievers; Paul shows that there is liberty, in this matter. The text previously quoted (2 Cor. VI. 14-17) is addressed by Paul to professing Christians. *Ed. B. G.*]

DEAR SIR,—I have recently returned from a very interesting preaching tour, extending thirty miles or more north from my station, on which I was accompanied by my family and by three native pastors. We pitched our tents, in only two different villages, remaining a number of days in each place. Believing that the single proclamation of the truth in a place, however desirable, and however beneficial in many individual cases, yet often, perhaps generally, fails to give the people any adequate conception of the great salvation that is in Jesus Christ, we devoted most of our time and strength to the people of the village where we were stopping. Meetings were held daily, in the evening, after the people had returned from their labors and had partaken of their evening meal. At these meetings addresses were made by several speakers, on subjects which were previously arranged, with a view to producing a unity of permanent impression. Much stress was laid on the evidences of Christianity, on which we rest our faith. The fundamental truths of the Gospel were plainly stated and enforced. Christ was presented in his life, his teachings, his miracles, and his death and resurrection, as God manifest in the flesh, and practical directions and exhortations closed the exercises of each day. The meetings were commenced with the reading of the scriptures and prayer, and several hymns were sung to native tunes, between the addresses.

The success of these efforts in interesting the people was varied in the different places. At the first place, the audience, though large at first, decreased each evening to the end. Two or three individuals were interested and attentive, but beyond that we could see no evidence that our instructions had reached the heart. But at the second place, the audience, large at first, was well sustained to the end, and perhaps somewhat increased. It speaks well for the interest of the people that they should sit, with their scanty clothing, in the cool evening air, for an hour and a half, to listen to the truths of the Gospel. Whether this interest will result in leading any to a more favorable consideration of the claims of the Gospel, or to a personal consecration of themselves to the Saviour, remains yet for the future to determine. May the Spirit's silent influence attend the seed that is sown and cause it to spring up and bring forth fruit to the glory of God.

Besides the evening meetings we generally visited one or more neighboring villages in the morning. We found the people for the most part very ready to listen. In some places friendly and exceedingly interesting discussions took place, but in one or two villages we were unable to get a respectful hearing.

After this and previous experiences I am decidedly of the opinion that the above method of touring, though it does not reach so many people, is yet preferable to the more common method of giving a single hasty visit to each one of a large number of villages. It gives the people of the chosen central village an opportunity to become acquainted with the missionary and his attendants, to learn more of Gospel truth, and is far more likely to produce a permanent impression upon their minds.

One evening near the close of our stay in each place was devoted to the exhibition of the Magic Lantern. Scarce anything could exceed the wonder manifested by the people on witnessing this exhibition. It so far surpasses anything that they have been accustomed to see that they are quite inclined to ascribe it to the supernatural. The Astronomical diagrams and Scripture scenes afford abundant opportunity for giving religious instruction, while the display of various animals amuses and interests the people. At the last exhibition I judged that there were from three to four hundred persons present. The following are specimens of their frequent remarks. One figure represented the moon in eclipse, with moving clouds above and below it. The next day a company of people met one of my helpers and said to him, "Now we have seen a veritable miracle; Saheb has caused the clouds to come, and now if he will bring the rain *within three days*, our whole village will become Christians." At the close of one of the exhibitions I heard a man exclaim with great apparent satisfaction, "Now I have seen it all. What is there left for me to see?" Poor man! If he will but receive the truth as it is in Jesus, he will behold greater things than these.

As a means of gathering the people and arresting their attention I have found the Magic Lantern very useful. For a single evening, at least, it is sure to bring nearly the whole village together to listen to our message.

H. J. B.

Rahûri, Dec, 21, 1868.

Epitome of News.

SATURDAY, DECEMBER 26, 1868.

—A Pilgrim in the *Madras Churchman* says: "People call Mr. Mackonochie a Ritualist; I never once heard him allude to ceremonial; nay more, I can truly say that only *once* did I ever hear the subject mentioned in the pulpit at S. Alban's."

He tells us what he *saw* at St. Alban's: "I shall now proceed to describe a *Missa Cantata*, which was occasionally substituted for the High Celebration, *i. e.* whenever there were less than four clergy in choir; its Ritual is just the same as that of a Plain or Low celebration, the only difference being that the same parts are musically rendered as are sung at a High Celebration. At the *Missa Cantata* a Clergyman invariably acted as Server, whereas, usually, one of the choir-boys acted in that capacity at the Low celebrations; of course the choir-boys did not administer the Cup nor wear Stoles. At the *Missa Cantata* the choir came in Procession as for a High Celebration, then came the Server vested in cassock and surplice with a Stole doubled and slung over the right arm, and carrying the Office Book in his hands, its upper part resting against his breast; he was followed by the Priest vested as at a High Celebration, but carrying the veiled chalice and burse, his left hand grasping the stem of the chalice, his right being placed upon the burse which rested on the top of the chalice. On reaching the centre of the Sanctuary *steps* the Server faced to his right and the priest passed by to the altar, and placed the chalice on it, he then removed the burse, took out the corporal, which he half spread over the centre of the altar and having rested the burse in an horizontal position against the reredos on the north side of the altar, he placed the veiled chalice on the corporal: in the meantime the Server had also ascended to the north side of the altar and placed the Book on its Rest and found the proper place in it; both then descended to the foot of the altar, the Server passing to the Epistle side where he knelt down opposite the candlestick: the priest having signed himself said his preparation 'humbly afore the midst of the altar' *i. e.*, bending lowly; he then ascended to the altar again and went to the north side to commence the office."

And so on through several columns. One would think that Christianity consisted in understanding the points of the compass; the beauty of holiness is in knowing when to go to the North and when to the South side of the altar; the cardinal virtues are in the observance of the cardinal points.

MONDAY,—DECEMBER 28.

—*Overland Mail, December* 4: "Great demonstrations have been made in Spain in favour of religious liberty. The Republican party appears to be most numerous.

A great demonstration against the union of the Crowns of Spain and Portugal was held at Lisbon on December 2.

Several arrests were made at the cemetery of Montmartre, in Paris, on December 2 and 3, but there was no general excitement.

Berryer died on November 29.

Hopes are entertained of the recovery of the young Duke of Brabant.

The ex-Queen of Spain holds a Court at Paris in a hotel opposite the Tuileries.

A vessel belonging to the French Navy has passed the Suez Canal.

The insurrection is making progress in Cuba.

A new ministry has been formed in the Danubian Principalities.

The eruption of Vesuvius has exhausted itself. Etna gave out a sudden eruption, the activity of which has since diminished.

As Mr. Gladstone remarks in his 'Chapter

of Autobiography,' the revivalists have for some years been raising into life vast masses of the population. It is party religion, more than party politics, that is now underlaying all the questions of State. And this is not the case in our own country alone. Everywhere it is the same. In Spain, without knowing probably what they mean, thousands of persons are making demonstration in favour of the liberty of worship. In Austria the Concordat has for some time been renounced. In Italy there is no question about the direction which ecclesiastical affairs are taking. The Pope, surrounded on all sides with symptoms of inquiry, where there is not actual dissent, is being goaded on to measures that exhibit the weakness of despair.

The Ritualists are boasting just now of a very distinguished pair of converts. For several weeks past, as the *Court Journal* informs us, during which time Marlborough House has been occupied by the Heir Apparent, no Sunday has passed without the Royal carriages having been used to convey the Prince and Princess to one or other of the Ritualistic churches of London. Now it has been St. Margaret's, now St. Alban's, and now all Saints'; but in every case the Prince and Princess have gone as ordinary worshippers, have submitted to the rules of the church—including that requiring the separation of the sexes—and have made very handsome contributions to the offertory. This sudden change has attracted great attention in London, and in Ritualistic circles is a favourite theme of conversation."

—360 Ethiopic manuscripts from Magdala have been added to the British Museum. They are chiefly of the 17th and 18th centuries.

—Religious liberty in Spain appears to be seriously desired by many of the people. In Madrid alone, and in the short space of three days, a memorial to the Minister of Grace and Justice has been signed by upwards of 13,500 persons on behalf of complete religious liberty, and subsequently from 15,000 to 20,000 persons of all classes, from the son of the Marquis of Albaida to the hard-working artisan, formed themselves into a calm and peaceable procession to present the memorial to the aforesaid minister, The meeting was formed in the Plaza del Oriente. in front of the ex-Queen's palace, under the auspices of the Society for the Promotion of Arts, and in perfect silence, without musical bands or any of those other artificial means which are frequently resorted to here to gather a multitude together, the immense procession was formed, and the most perfect order was maintained from beginning to end. Señor Ortiz told the commission there is at present perfect liberty for the full and free exercise of religious worship and for the expression of religious opinion in the press, in the pulpit, or platform, and the Government has promised to present the question intact to the Cortes.

—Mr. Glaisher expresses his belief in the identity of meteors with comets, the comets being in all probability an assemblage of meteors.

—A memorial has been transmitted to the Treasury from the Edinburgh Chamber of Commerce, praying that the postage on circulars, small pamphlets, newspapers, and other printed matter not exceeding 2 ozs. in weight, might be reduced to ½d.

—The Dead Letter Office at Washington receives an average of 15,000 letters per diem. During the past year 35,000 went into that department of the bureau destined to deal with the missives containing money, cheques, or other valuables. They enclosed, in all, 142,234 dols., and 29,000 containing 130,620 dols. were restored to their owners. Apart from the money letters there were 21,000 containing bills of exchange, &c., worth 5,000,000 dols.; 49,000 containing photographs, jewelry, &c., and 97,000 containing stamps and articles of small value. Yet with all this, of the 900 millions of papers, letters, &c., that annually pass through the U. S. Mails, more than 99 per cent. go directly to their mark, and of the 1 per cent, that get to the Dead Letter Office, the most are safely returned to their writers.

—We observe an announcement of the death, at Ootacamund, of the Reverend E. Laseron, a gentleman long known at Ootacamund in connection with an educational establishment.

—The "Madras Mail" says that the accounts of the late Maharajah of Mysore have now been nearly all settled. Some 6,000 dependents of that open-handed but deluded Prince have been pensioned off. Some have received full pensions, others half, others gratuities at the rate of one month's pay for each year's service. The gratuities alone amount, it is said, to about two and a half lakhs, and altogether some six lakhs have been spent on those who were in the service of the Maharajah.

—New Zealand news: The Poverty Bay Settlements were attacked on November 10th. Between fifty and sixty people have been massacred by the fanatical Han-hans. The news from Patea, too, is of a gloomy nature.

—The *Times of India* urges an immediate extension of the line of rail from Ahmedabad to Veerumgaum, 37 milies.

—Same: *Kurrachee*: "Mr. de Fleurimont, editor of the *Sindian*, destroyed himself by a shot in his heart from his own hand. He was discovered dead in a chair in his bed-room, with a double-barrelled gun by his side, and a slip of paper on his desk with the following words written thereon:—'This is terrible, but it must be.—Write to A. Nelson, Esq., M.D., Canada.' Few know the story of Noyelle de Fleurimont's early life. From what I can gather from various sources, it appears that he came to India in the ranks of the 7th Royal Fusiliers, in which step by step he rose to the grade of quarter-master serjeant. In 1862 he purchased his discharge, and came to Kurrachee to assume the editorship of *Our Paper*. The able and effective manner in which he conducted this journal soon attracted the attention of the authorities, and an appointment was offered him under Government in the Punjaub, but the deceased had no predilection for the 'service,' and so he gratefully declined it. On the resignation of the editorship of the *Sindian* by Mr. Jacob, de Fleurimont was prevailed upon to succeed that gentleman. After a time he purchased the paper, and conducted it, unassisted, until he bought the *Sind Kossid*, the *Summachar*, and the *Imperial* presses, as also the journal known as the *Sind News*. Both the *Sindian* and *Sind News* had a wide circulation under de Fleurimont."

—*Friend of India*: "Satisfactory atonement is to be made by the Chinese Government for the shameful outrages apon the Yangchow Missionaries. The *Rodney* and other vessels of war were despatched to Nanking to second the action of the consular authorities, but happily there was no occasion to resort to force. An Imperial Commission has been sent down from Peking to settle the matter, in connection with the Taotai of Shanghai. The change which has taken place in the Government of Nanking, will also, it is believed, be conducive to the cause of order. The former Viceroy before quitting office unconditionally yielded to all Mr. Medhurst's demands, and placed his new steamer in the hands of the British, as a pledge that he would punish the rioters. The disputes between the Chinese and Foreigners in Formosa were, however, of a more serious character and would probably require forcible intervention. A fresh outrage on a Missionary's house is reported. The proclamations against Christianity posted in Hunan last August have been extensively reproduced and are now being circulated in the other provinces."

—The *Mitrodaya* quotes the following from Mr. Nowrojee's Report: "The Municipal Commissioner's own establishment amounts to Rs. 53,794 per annum. This is a heavy burden which the Municipality is not in a condition to bear. Under the Act the salary of the Municipal Commissioner was fixed at a very high figure Rs. 36,000 per year, at a time when Bombay was rolling in wealth and enormous salaries were paid to Managers and others. It was thought that the services of an able financier and competent Manager could not be secured unless the Municipality allowed him a very liberal salary. The Commissioner has under him a costly establishment of clerks, whose salaries range from Rs. 75 to Rs. 300 per mensem. He is assisted by a staff of highly paid officers at the head of different departments. With all these aids and appliances the Municipal Commissioner has, during his three years' administration spent the whole of the revenue of the Municipality amounting to close upon a crore of Rupees and has moreover contracted debts to the amount of upwards of Rs. 19 lacks for defraying current expenses beside the debts incurred for permanent works and improvements amounting to Rs. 17,54,000 for which, Loans have been taken from the public on the security of the house rate and markets. It is an incontrovertible fact that with a large income realized from heavy taxes and rates, the corporation has every year been sinking into debt deeper and deeper. The Municipal Commissioner has been reckless and extravagant in his management of the affairs of the Municipality."

TUESDAY,—DECEMBER 29.

—*New York Times*: "The public debt is enormous, but it is less than twice the retail value of the liquor consumed in the United States for the year 1867. The cost of liquor for that period was ten times the value of all church property in the country; equal to the value of all railroads in the United States, except Pennsylvania; more than the value of the metallic yield of the mines west of the Rocky Mountains for twenty years past, and fifty times the cost of public education in the United States for the year. The liquor interest obvious is powerful, and how far its influence upon politics is salutary is a grave question.

—In connection with a visit of Lord Mayo to the Dockyard, it is stated that deep hydraulic docks are to be erected at the Hogg Island, east of the Elephanta caves, where ships and steamers of large tonnage could be docked and repaired. It is believed that the new Dockyard there will be erected with all the latest improvements in the factory and other departments.

—*Bombay Gazette*; Broach: "Anything more picturesque and strange than the aspect of this quaint old place at the present time it would be hard to conceive. The native chiefs and their retinues and equipages, seen from a painter's point of view, are simply delightful, and lovers of old-world notions, these simple lunatics who delight in the colour, variety, and pure unpracticalness—to coin a clumsy word—of the mediæval periods, would vastly enjoy their strong resemblances presented here. And these chiefs and nobles have been carefully shown the inventions and improvements most likely to interest them, notably by Mr. Hope and the indefatigable head of the Cotton Department, Dr. Forbes. You may lead a horse to the water but you cannot make him drink, is an old saying, and the evidence as to the *receptivity* of the native is rather conflicting. European improvements are all very well, but there are two sides to every question, and this is one side: Natives have the habit of reasoning from what they see; they think with their eyes. What a man says is doubtless very true, if he says it eloquently and persuasively so much the better; but they prefer, as a rule, to *see*; and in spite of the expressions of impatience from eager and very advanced Englishmen, they see on the whole very clearly, and are much better judges, of what is good for them than is commonly believed. Hitherto they have hardly had a chance of seeing fairly at work the improvements in machinery, cultivation, and the like, which it is hoped, they will take kindly to; and without the fullest and most conclusive evidence of the advantages of an investment, Luximon no more than John Bull can be expected to risk his money. For example, here are some sugar-mills, rollers for pressing the cane, &c., most excellent machines capable of doing as much work compared with the present wooden screws as an industrious Brownie or Robin Goodfellow might accomplish in a dream—given certain conditions! Luximon at once clearly and conclusively sums up the impossibility of ever attaining these conditions, says wah! wah! and turns away. Again, here is a new bullock-cart, roomy, cheap, and strong, with some ingenious novelties in the construction of the wheels, which are at once lighter and more durable than those hitherto used. Luximon sees at a glance that the wheels are nine or ten inches further apart than his, and, consequently, will not run in his deeply-scored ruts, and, as a further consequence, are useless. It is very easy to say 'improve the roads;' but evidently the roads will remain as they are for many a year. There are, too, some very handsome and very effective-looking English iron ploughs exhibited here, but it is not particularly likely that they will be bought, and morally certain that they will not be used by a native cultivator. They seem to puzzle the people, but till they see them tried, the people will not care two straws for them."

—*Pioneer*: "The relief works ordered by the Local Government are for the present, confined to the districts of Bijnour Mozuffernuggur and Moradabad in the Meerut and Rohilkund Divisions. Works of public utility are in all cases to be undertaken; new roads are to be opened out to connect important centres; new bridges

built and old ones repaired ; bricks are to be made and stored for future use; and kunker is to be quarried and stored for road metalling purpose in years to come."

—The Rev. W. Clark, M. A., late head master, Byculla Schools, has been appointed a Junior Chaplain on the Bombay establishment.

—It was expected that the Bishop Designate of Bombay would be consecrated on Monday, December 28th. He would leave soon after, and arrive in his diocese at the end of January or beginning of February.

—*Times of India*; London: "The average strength of the European troops stationed in the Bombay command during the year was 12,077; the admissions into hospital were 16,259, and the deaths 182, including 28 among invalids on their passage home, or at Netly while awaiting their discharge. These numbers give the proportion of 1,346 admissions, and 15·06 deaths per 1,000 of mean strength, both much under the average, and the deaths especially showing a great reduction upon the results of the preceding year."

—*Friend of India*: "The American papers record with surprise the fact that in Hong-Kong Chinese compositors set up the type for English papers as fast and accurately as English printers, although they do not know a word of English. The same is true of Bengalee compositors. The explanation is that they learn mechanically, not only that English letters in print correspond to the type in the various compartments before them, but that letters in hand-writing are similarly represented. When a new and difficult manuscript is placed before them they learn the writer's hand, that is his mode of writing 'J' or 'tion' or any other letter or termination, as schoolboys learn the Greek characters. They do their work better in many cases than English compositors, because they do it mechanically. The difficulty is not so much with compositors as with Native 'readers,' who are so faulty that every writer for the press in India has to do the work of a head printer in England, as to punctuation, spelling and even the artistic selection of the kind of type. The most indifferent penman in India was the late Dr. Buist; but the Bengalee compositors of the Serampore press were able, after a time, to set up his manuscript with fair accuracy, having learned his hand as they would have learned a new language.'

—Rev. J. Wolfe, of the Church Missionary Society, Fuchan, thus writes in the *Ch. M. Intelligencer*: "The catechist, Timothy, myself and two others, proceeded to the island of Pu-kiang, about ten miles, at the mouth of the river. It proved very rough: our little boat was tossed about most unmercifully, and two of our party got very sea-sick. Timothy stuck himself at the helm of the boat, and never left it till we arrived safe on shore. We arrived at Pu-kiang about two P. M.,"and found a large number of children reading in the Mission school. This was encouraging after the severe shaking we got coming across. Crowds of the simple islanders came to listen to us, and we remained the greater part of the day preaching and talking to them about Jesus. The evening proved bitterly cold, but we had no fire. I went out in the evening to see the roaring sea, and was fully gratified in my desire. As I was returning, covered up in my Chinese wind-cap, I met the captain of a ship which was weather-bound outside the island, taking a stroll on the beach. He looked quite surprised to see me in this out-of-the-way place, and, wished to know what brought me on the island. He seemed still almost to doubt whether I was a reality or a phantom; and when I told him I had a little church on the island, he cried out, 'A church on this island!' He then said, 'I presume you are a Missionary. To what denomination do you belong,' he inquired. I told him I belonged to the Church Missionary Society, and then we had a most pleasant and friendly conversation. I found he was a Christian man.. He invited me on board his ship, but I am sorry I was unable to go. He took his departure and left me alone. I returned to the little church, and again preached to all who came to listen. There are three or four inquirers at this place, but they smoke opium, and generally there is very little hopes of converting such men: they are less open than others to good influences. Opium takes away the heart and the desire for everything holy. There is no use in people trying to palliate the habit of opium-smoking: it is an unmitigated evil, and is bringing thousands and thousands of this people to temporal and eternal ruin. The fact is too palpable to be denied. It stares you in the face wherever you go."

WEDESDAY,—December 30.

—Galle telegram: News from Japan states that the Mikado has arrived at Yedo.

It is definitely asserted that the Prince of Aidzu has surrendered.

Shonai becomes chief of the northern party.

H. M. steamer *Rinaldo* left for Formosa to settle difficulties at Takow.

Steamer *Phase* with mails for Shanghai broke down on 2nd instant and returned to Hongkong. The *Imperatrice* took on the mail.

H. M. Gunboat *Gnat* was wrecked amongst the Palawan group on 15th November. Officers and crew saved.

—A new batch of Fellows of the University were yesterday created.

—A Deputation from the Chamber of Commerce waited upon Lord Mayo on Monday, and presented him with an address. After some preliminary remarks Lord Mayo proceeded (says the *Times of India*) to discuss with the gentlemen who formed the deputation, each of the subjects alluded to in the address, especially those referring to the questions of cotton supply, facilities for the transport of produce and merchandise, railways and Irrigation, to which his Lordship said "he attached the greatest importance."

The conference, which was of a most interesting and animated character, lasted for nearly two hours, and left on the gentlemen who composed the deputation a most favourable impression as to the interest taken by Lord Mayo on the questions of most importance to the welfare of India, and of his Lordship's judgment and good sense in the manner in which he considered and discussed them.

—*Bombay Gazette*: "Two facts recently reported from London seem to imply that Europe is already divided into adverse camps on the Eastern question. The first is that it was Russia and Prussia who proposed that Conference on the Greco-Turkish quarrel which Turkey declined to accept, no doubt after taking advice. The second is that England, France, and Austria have refused to protect the interests of those Greeks who have been expelled from Turkey,—a statement meaning that the embassies of these three Powers at Constantinople will not act for the Greeks as they do for subjects of their own sovereigns. We cannot but regard these facts as serious indications of a contingency which has again thrown us into alliance with France, for we shall run the risk of quarrelling with our natural ally, Germany, to the profit of France and Austria. If these powers can compromise England, the chances of an European war are greatly increased. Lord Clarendon is far too weak and leans too much towards the side of Austrian interests to guide British policy safely through a period of public danger in company with France and Austria; and the Cabinet will be too much occupied in the home contest to exert a countervailing influence. The faint symptom of divergences among the powers reported by the telegraph are bad omens for the future."

THURSDAY,—December 31.

—Mr. Russell Aitken protests against the position chosen for the Prongs Light-House.

—*Times of India*: "We exceedingly regret to hear of the death of his Highness Sir Jowan Singjee, K.C.S.I., Maharajah of Edur, a member of the Bombay Legislative Counsil. His Highness died on the 26th instant we believe of cold contracted during the celebration of the marriage ceremonies of his daughter. The late Rajah was in the prime of life, being only thirty-six years of age, and was one of the most enlightened of the Native princes of India."

—A good many huts were burnt at Byculla yesterday.

FRIDAY,—January 1.

—A rather suggestive anecdote is related by the Broach Correspondent of the *Times of India*, illustrative of something *besides* the stupidity of the Natives: "An anecdote illustrative of their disinclination to change without some leading example was mentioned at one of the tiffin tables near the Exhibition. One of the revenue officers in Khandeish (I believe Mr. Ashburner) shewed to the cultivators there a contrivance by which water could be raised either with one-fifth of the labour or five times more rapidly than by the ordinary method. The ryots at once saw the advantage, and, though the first outlay was not inconsiderable, one of them said he would buy it at once if Mr. Ashburner would first tell him one thing, which the simple but keen logician could not understand. He said—'this machine is very good and will be very useful to us, but your great Railway Company, which has to raise so many thousands of gallons every day and can buy anything it wants, has not got such machines. The railway people raise their water as we do by old fashioned wheels, *mhotes* and bullocks; why, for should we do better than the great company?"

The following is from the same: "The most striking contrast between English and Indian machinery is that afforded by the contrivances for crushing sugar-cane. The native wooden apparatus truly merits the term barbarous, being clumsy and ineffective in the last degree, while the European metal rollers do their work at once conveniently and completely. There were two cane-crushers by Messrs. McOnie of Glasgow both of which were sold; one at Rs. 850 to go into Khandeish, and the other costing Rs. 1,300 purchased, I believe, on behalf of the chief of Gondul, in Kattywar. These useful machines are worked readily enough by cattle power; but they must become very costly before being set down in the districts; and there is no reason why our machinists should not stoop a little lower and make cane-crushers that can be turned by one bullock or by manual labour. Similar remarks apply to oil-crushing machines, and the shortcomings in these two respects of the machinists at the Exhibition, is to be regretted in a province where sugar and oil form such important items, and where in connection with them the present waste of power and produce must be very great. As already remarked, no practicable substitute for the native plough was shown, though there was at the Akola Exhibition one made in iron, simple, and durable, and which the Guzerati ryots would buy in great numbers. Let our hardwaremen at the presidency town look up the model of the native plough at Akola. It will be interesting to hear the decison of the Juries in regard to the hand worked corn mills shewn at Broach, one of them being by Ransomes fitted with grinding stones made of their patent concrete. When we divest the "two women grinding at the mill" of that halo with which Europeans, Biblical associations and tradition have cast over them and their diurnal drudgery, we see how far India is from realising some of the more obvious advantages of mechanical invention which are quite within its scope. The very general adoption of hand-flour mills would be an important step towards the emancipation from physical toil of the lower classes of Indian women, and if these Mofussil exhibitions do not soon bring about this needful social revolution we shall begin to doubt their value, of which there could not well be a more practical test.

—Deaths in Bombay last week, 326. There was the rather large number of 38 deaths from Cholers.

—In the month of November last the longest time occupied in the transmission of a message between Great Britian and India *via* Turky was 9 days 15 hours 5 minutes; the shortest time 15 hours 44 minutes; and the meantime 4 days 12 hours 25 minutes. In the case of telegrams transmitted *via* Russia the longest time occupied was 9 days 18 hours 17 minutes, the shortest time 14 hours 59 minutes, and the meantime 4 days 19 hours 25 minutes.

—*Pall Mall Gazette*: "The word has evidently been passed to the official scribes of France to prepare the public mind for a transition from paternal to maternal government. The Empress has already a voice in the Council, and it seems probable, from the Emperor's recurring fits of lethargy, that she will soon assume more boldly and completely the direction of affairs. It appears to be supposed, however, that even Frenchmen may feel some little soreness at being subjected to the sway of a lady who has hitherto been remarkable chiefly for her eccentric devotion to priests and milliners."

—There has been an extensive robbery of money and jewels in the house occupied by Messrs. Drury and Goode, Parell Road.

TELEGRAPHIC NEWS.

London, 18*th*.—The *Moniteur*, in announcing the rupture between Turkey and Greece, hopes that the agreement of the great European Powers in the matter may diminish and restrict the consequences.—The Turkish fleet has attacked the

blockaded steamer "Enossis" at Syra. All Greeks have been ordered to leave Turkey, or they will otherwise be treated as Turkish subjects.—M. de Lavalette has superseded the Marquis de Moustier as French Minister for Foreign Affairs, and M. de La Roquette has been appointed Minister of the Interior.

21*st*.—Latest advices received from Spain state that the Municipal elections have commenced and that tranquillity prevails.—The situation of the Turkish-Grecian question remains unchanged. —The *Moniteur* says that the European Powers continue to act unitedly in favour of conciliation. —Turkey has raised the blockade of Syra.—Upon the intervention of the French commander, masses are now permitted to proceed at Athens.—The expulsion of the Greeks from Roumania and Servia is declared to be impracticable.—The Bombay mail of the 28th ult. was delivered in London to-day.

22*nd*.—The Pope has delivered an allocution deploring the evils of the Church in Spain England, France and Austria have declined to protect the interests of the Greeks who were expelled from Turkey. Mr. Gladstone has promissed large reductions in the expenditure, to remedy the grevances of the rate-paying classes, to secure free voting, and repardition analoon (sic) of the Churches of England and Ireland. Mr. Bright has explained why he declined to accept the office of Secretary of State for India. He had delivered opinions on the Indian Government as inaugurated in 1858 which were sound but in advauce of public opinion. He could not, he says, freely superintend an Administration whose principles he condemned and which he was unable to amend. Moreover he could not see his way to connect himself with the great military departments of the Indian Government. The steamer *Carnatic* with the Outward Indian mails of the 11th inst., left Suez for Bombay on the 20th inst. at 3 P. M. (3 hours before contract time.)

23*rd*.—His Excellency Sir Seymour Fitzgerald has been gazetted an extra Knight Grand Commander of the Star of India.—The Rajah of Parricod, Mr. J. D. Sim, Pundit Nuphal, Mr. R. H. Davies, Cholan Hussan Khan, Mr. J. C. Marshman, General F. C. Cotton, Colonel A. Broome, Colonel A. Fytche, Colonel C. H. Dickens, Colonel E. T. Dalton, Lieut. Col. O. E. Rothney, Lieut. Col. L. Pelly, Lieut. Col. J. B. Dunsterville. Lieut. Col. T Rattray, Major F. R. Pollock, Dr. Joseph Frayrer, Mr. John H. Oliver and Mr. Frank Souter have been gazetted Companions of the Star of India. —General Hope Gisborne (?) has been gazetted Colonel of the 8th Hussars vice General Lawrenson, transferred to the 13th Hussars.—The Duke of Argyll in replying to a deputation said that he agreed with Lord Dalhousie's view that the expenses of irrigation in India were not chargeable to current revenues but should be met by loans.—Russia, supported by Prussia, has proposed that a Conference be held for the settlement of the difficulty between Turkey and Greece. —The period of the expulsion of the Greeks from Turkey has been extended to 30 days.

24*th*.—The Ottoman Porte has rejected the proposed Conference.—Parliament will re-assemble on the 16th Feb. Mr. Gifford is to be the new Lord Chief Justice, and Mr. James will succeeded Mr. Gifford. Senor Olozaga, the new Spanish Minister at the French Court, has presented his credentials to the Emperor Napoleon.

26*th*.—The negotiations for a Conference to settle the dispute between Turkey and Greece still continue.—The Greeks, who were expelled, have been permitted to enter Roumania.—The Greek Chambers have granted an extraordinary credit of four millions and full power to raise the money. —The Duke de Montpensier has issued a manifesto, disclaiming any ambitious ideas, and stating that he only desires to belong to Spain.—A notification has been issued that Council Drafts will not be discontinued until after March.

28*th*.—The Ottoman Porte has informed the European Powers that the Sultan is prepared to join the proposed Conference, provided that it be limited to five points of Ultimatum. The Turkish Admiral has demanded the surrender or disarmament of the blockade steamer *Enossis*. The Greeks refused to comply with the demand, and subsequently sank the vessel. Sir Richard Mayne is dead. The Bombay mail of the 5th December was delivered in London to-day.

New York, 24*th*.—President Johnson has proclaimed an unconditional pardon and restoration to national rights for all participators in the Southern Rebellion.

MADAGASCAR.

The Rev. W. E. Cousins, of the London Missionary Society, writes:—

You will be glad to hear that the Government is establishing itself firmly, and that its policy bids fair to be increasingly liberal. We have every reason to hope that Christianity will make even more rapid progress than it has done. Never, since we have been in Madagascar, has there been such a strong feeling in its favour as at present. During the public mourning our congregations remained about the same as they had been; some were rather below the average; but on Sunday week—the first Sunday after the cessation of the mourning—our chapels were crowded to overflowing. Rainimaharavo and Ravoninahitriniarivo attend public worship often, and their example, together with the knowledge that the queen and prime minister are favourably disposed to Christianity, has encouraged many to come to our chapels, who had stood aloof as long as they thought there was any reason to fear. Some, indeed, who made themselves conspicuous by their cruel treatment of the Christians during the persecution, have commenced to attend our services. Never have larger congregations been gathered together in Antananarivo than on the two last Sundays. The chapels are too small for the press of hearers, and on all hands we hear of intended enlargement. Of course we rejoice in such a movement; but we are deeply sensible of the dangers that will beset our churches as Christianity becomes more popular and fashionable. We rejoice with trembling, and we would wish our friends in England earnestly and frequently to recommend us to the care of Him who can guide his people, and keep them from all harm.

Among the signs of progress, and as affecting us more directly, may be mentioned the rescinding of an old law that prohibited the erection of stone or brick houses within the walls of the city. The law was formally repealed on Wednesday, June 17th, much to the delight of the people generally. The richer people are all intent upon building brick houses, and a few years will probably make a great change in the appearance of the place. Of course it is no longer necessary to build Ampamarinana church of wood. We have asked Mr. Pool to write to you on this matter, and I enclose the translation of a letter from the native congregation, in which they plead their own case.

As an addendum to the permission to build brick or stone houses it was also enjoined that all houses within the town shall be roofed with tiles. The only houses we possess in the town are the school and Mr. Parrett's house and offices, and these will have to be tiled within a moderate time.

The Rev. R. Toy writes:—Mr. Cousins has told you of the progress made by the government, and the favourable effect of this on Christianity. I need add merely what more especially concerns my own sphere of labour. The first Sunday after the close of the period set apart for mourning, my chapel, which had been well filled for severel Sundays previously, became crowded to excess, whilst many sat round outside, and others went away to seek places in other chapels. Among those present were many of the queen's household, Rainimaharavo, the chief secretary of state, Ravoninahitriniarivo, the prime minister's eldest sister and his eldest son, besides some of those who worked the Sikidy during the time of the late queen. Last week we knocked out the side-wall of the chapel, and carried the roof on to the wall of a yard opposite, enlarging the building 64 feet by 15 feet. On the Sunday following the place was again crowded by eight o'clock in the morning, and many had again to seek places elsewhere. In the afternoon it was the same. The deacons counted the people as they left in the evening, and made the number to be 2,450 inside, and 230 outside. Their counting cannot be relied upon, yet I shall not be far wrong when I state the number inside to have been 2000. The prime minister's sister was baptised last Sunday, and is very anxious to be admitted into the church. She has our principal preacher to teach her, nearly every evening at her own house, and has committed to memory a great deal of the catechism appointed for candidates. Ravoninahitriniarivo wishes to be admitted into the church to-morrow, also the eldest son of the prime minister. Amparibe is crowded, and they have made a place for the people to sit outside under the verandah. Ambatonakanga Memorial Church was comfortably full last Sunday. I hear Mr. Pearse, at Analakely, is about to enlarge his chapel. The new chapel at Avarotrandohalo was nearly full. At Ankadibevava they have been obliged to enlarge the building very considerably, as the place has been crowded to excess. While speaking of Ambohipotsy, I should have said that we have again this week added 44 feet by 11 feet to the end of the chapel, and from what I can learn we shall be full again on Sunday. We hope, in ten weeks' time, the Memorial Church will be sufficiently far advanced to admit of being opened for public worship. Were it ready now, it would scarcely be able to accommodate the crowds who wish to attend. In the country chapels there is the same eargerness to hear the Word of God. Some have already enlarged their chapels, and others are thinking of doing so. In one of the chapels in connection with that of Ambohipotsy, those who form the ordinary congregation turned out in a body last Sunday, and sat outside to allow the heathen to occupy their places. This earnest desire to hear the Gospel is not confined to one class or one locality, but seems to be universal.

Mr. Pool writes:—The change is marvellous. One seems to stand trembling with awe at such a manifestation of the Holy Spirit's power. All government works were stopped last Sunday, and the government refused to receive Major Finklemere, who arrived on Saturday at the last station, hoping to be escorted into the capital as usual on the Sabbath; but no, he must wait until Monday. *Chronicle of the London Missionary Society.* [*Christian Work.*]

Miscellany.

—Lord Napier, Governor of Madras, lately paid a visit to Palamcotta. The following notice is from the *Madras Church Missionary Record*:

"From the Church the Governor's party proceeded to a space in front of the Preparandi Institution, where, chairs being provided for the ladies and gentlemen present, the Native Agents with the Students and members of the congregation, in number about 400, formed a square. Immediately singing was heard in the direction of Mrs. Sargent's Girls' Boarding School, whence they marched up, singing as they came, with a branch of a Banyan tree, carried by four of the girls, which was placed near a spot prepared for the same, and held there till Lady Napier should plant it. Mr. Sargent then spoke as follows—

"'I am sure that in giving expression to my own feelings on the present occasion, I am only echoing the sentiments and feelings of all my Missionary Brethren, when I say that Lord and Lady Napier have, by their kind, friendly and cordial bearing, endeared themselves to us all, and embalmed their name in the memory of all our people. Hitherto the only idea our people had of the Governor of this great land, was that they are so exalted in their position and so engrossed in the affairs of office, that they are inaccessible to the humbler classes, and are altogether unaffected by any sympathy regarding them. I think the circumstances attending the present visit of the Governor of this Presidency to this province, must dispel such an idea; and our people will now learn that exalted office, and the execution of responsible duties, are not incompatible with kindness and condescension. I wish therefore that the memory of this event may be cherished in the minds of these dear children, and in fact of all the Native Christians around me. I could have wished that a more imposing ceremony had offered itself, than the simple one of planting a tree; but Lady Napier will kindly take the wish for the deed, and estimate the duty she has now to perform rather by our intention in this matter than by the merit of the thing itself.

"'I have chosen the banyan tree as being, from the vegetable world, the most appropriate emblem of our holy religion. In its growth it most aptly represents the expansion, power, and durability of the Gospel of Christ; that divine plant which I trust has taken root in this land, and which will spread wider and wider every year. I have chosen the banyan tree for another reason also. It is indigenous to the country and not an exotic. A Hindu is said to have remarked,—'that he had no fear for the old tree of Hinduism which had flourished through so many centuries, so long as

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he saw that the destroyers of that tree came from a foreign country; for as soon as the handle of the hatchet broke they had to wait till they sent to England for a substitute. Now however he began to fear, because he saw that the old tree itself was made to further the design of its destroyers.' The Institution before which we stand is one among others designed for this purpose, and Lord Napier will have observed as he passed through the various Mission Stations, that whereas the guiding and superintending person in each district is from England, the labourers who occupy the country, and work throughout the towns and villages, are all natives.

" 'I have chosen the banyan tree for a third reason also, which the native friends around me will know how to appreciate. When a Hindu would express his good wishes regarding another that he may have an abundance of relations and connections, he usually says, 'May you grow like the bamboo,' but when he would express his good wishes for the grandeur and stability of a family, he says, 'May you flourish like the Banyan.' Let this tree then represent our good wishes for the house of Lord Napier, that his Lordship may never lack scions worthy of the name, who when the parent stem is removed shall support the dignity of the house with honor. With these wishes as entertained by the Native Christians around me, I call upon Lady Napier to plan this branch, and may it grow and flourish to a noble tree.'

"Lady Napier then came forward, and taking the branch still held by the school girls placed it in the spot prepared for it, and having with a small spade, filled up the vacant place around it with earth from a wheel-barrow, she touched the plant and said, May this plant thrive and grow up into a noble tree. Three cheers were then given with hearty good will by the Students and younger people present, and Lord and Lady Napier returned to the Collector's house, after having thus been more than six hours in almost constant occupation. Next morning they visited the Rev. T. Spratt's Training Institution, and so finished with all that was to be seen of the Educational Establishments of the C. M. S. in Palamcottah."

—Mr. W. R. F. Boyle, in the *Athenæum*: "Few subjects have of late years created greater interest than the various inscriptions found in Egypt and Assyria. From the year 1851 an animated discussion has been carried on in the pages of the *Athenæum* respecting the Assyrian tablets, to which Sir H. Rawlinson gave the name of the 'Assyrian Canon.' The number of annual officers, known as Eponymes, named in these tablets, appeared to show that there was either a deficiency of about forty years in the tablets or an excess of equal amount in Biblical history. Sir H. Rawlinson contended that 'the numbers in the Hebrew text would have to be altered so as to curtail the interval between Hezekiah and Ahab' by this number of years. Against such a conclusion the late Dr. Hincks strenuously contended, maintaining that the tablets bore no higher authority than the ordinary manuals or records known as Fasti; and that some hiatus must have occurred in them before the reign of Tiglath Pileser II. This view was supported by M. Oppert, who subsequently considered that the hiatus was referable to the reign of Sennacherib.

"The discussion was apparently dying away when, in May, 1857, it was renewed by Sir H. Rawlinson, owing to his attention having been called by Mr. G. Smith to a solar eclipse noticed in the middle of the tablets, where a line was drawn across them. The object of this line was, as Sir Henry thought, "to mark this eclipse more prominently.' It occurred, according to the tablets, in the month *Sivan* or June; and Sir Henry considered that it could be no other than the eclipse of the 15th of June, B.C. 763. This discovery, he added, had 'put an end to all controversy,' as he thought that "astronomers would entertain no doubt whatever of the identity of this eclipse of June, 763, with that recorded on the cuneiform tablet."

"In the course of investigations however, extending over the chronologies of all ancient nations, the writer some time since met with another eclipse which might equally have been that referred to in the Assyrian tablets. This is the eclipse of the 13th of June B.C. 809. Between the eclipse of B.C. 809 and that of B. C. 763 there was an interval of forty six years, which is the identical number of years really wanting in the tablets, but to be found in the Bible. Instead therefore of the biblical numbers having to be curtailed by about forty years, forty-six years have to be added to the Assyrian inscriptions.

Hence it appears that the line drawn across the tablets was not intended to give prominence to the eclipse, but to mark a break in the chronological sequence of the tablets themselves. There may have been a change in the principal administration of Nineveh, no Eponymes having been appointed during these forty-six years, or their names may have been unknown to the inscriber. It is possible, however, that he may have fallen into an error from having confounded two Eponymes both bearing the same name, or else have mistaken one eclipse for another. The subject has been fully discussed by the writer in a pamphlet entitled 'The Tribute of Assyria.' The important conclusion is, that if there be any chronological error it is not in the Bible, but in the Canon, to which so much importance has been attached."

—The following statement, from the Rev. M. T. Radcliffe, respecting the mission of English Wesleyan Methodists at the Fiji Islands shows what has been effected there: "I find that the mission commenced in 1835, and that we have sent from first to last about forty missionary agents. We have spent on that mission a net sum, allowing a large amount for the contributions of the Fijian church, of about £108,000. Now, what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist. . . . Then there is his Queen a Methodist too. . . . There is the Word of God translated into the language understood by the people. There are laws of civilization, rising and taking due form in beautiful crystallisation, if I might so speak—protecting human life in its sacredness, where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant-missionaries, 45 in Fiji; we have 653 Fijian local preachers; we have 663 Fijian catchists; we have 1,025 Fijian day-school teachers; we have 22,000 in church fellowship, with 1,909 class-leaders; we have 36,000 in our schools; and we have 90,000 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line."—*Christian Work.*

DOMESTIC OCCURRENCES.

MARRIAGES.

CHART—GARNE—Dec. 23th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Sydney William Chart, to Alice Jane, youngest daughter of Mr. Henry Jenner Garne, of Henbury Berks.

BATES—BURN—Dec. 29th, at Kirkee, by the Rev. R. Easum Mr. James Bates, to Miss Eliza Burn.

DEATHS.

BREWTEY—Dec. 21st, at Byculla, the infant son of William Brewtey Esq., aged 2 days.

BREWTEY—Dec. 24th, at Byculla, Eliza Currier, the beloved wife of William Brewtey, Esq., aged 23 years.

PASSENGERS ARRIVED.

Per *Galconda* 27th:

From Southampton.—Dr. Allshorn, Messrs. Mayhew, Boddam, Stokes, R. Burrough, Carr, F. Knock, J. Kelle, R. Gaddie, J. Colin, and Severs.

From Marseilles.—Messrs. Darling, Priusep, Parry, Ramsay, Spence, Spinner, Dadabhoy Nowrojee, G. Craig, Auchetzky, Alexander Thomson; Sir J. and Lady Fergusson, and Captain the Hon.—Edgecombe, (both *en route* for King George's Sound). Mr. and Mrs. Nigol, Mr. and Mrs. F. S. Champman (and European female servant), Mr. and Mrs. T. Cooke, Mr. and Mr. S. Cooke, Mr. and Mrs. Moir, Miss Moir, Mrs. Young and infant.

From Suez.—Messrs. Stanley, Westlake, Bickerdike, Anderson, and Villez.

From Aden—Colonel Kendall.

—Per *Mayilala*, December 31: Mr. Moss, Mr. Tod, Mr. Thomson, Captain G. Thomson, Mr. Bigsby, Capt. and Mrs. Newmarch, Capt. and Mrs. Underwood, Mrs. Hastings, Mr. Gale, Mr. Wynkoop, Mrs. Mathew, Mr. Bacher, Mrs. H. Schwartz, Mr. Feldbloom, and Mr. Mrs. Stiel.

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